

TUESDAY JULY 7, 1964

So, where are we today? In the middle of summer, in the middle of work? Always this question: Why is it so difficult for us to work? And why is it difficult for everybody? And should we consider an easier way - just to try to become a good person, kind hearted and considerate - without having any bother about trying to work wake up. And if, on the other hand, you continue with trying to make attempts to be awake, what is really the advantage? In what way does it help you? Can you make it at the time when you need it or do you have to wait and then, when it comes, it is too late.

What is really the situation regarding, regard/^{ing} that? Because on that will depend our seriousness in wanting to continue. And sometimes I must confess I do not know. It is so difficult to compare oneself with five or ten years ago, how one looks at life. And the assumption that if I continue to live the same way unconsciously, would I have reached a certain state? And then many times you compare yourself to people who do not know anything about Gurdjieff or about objectivity or about impartiality regarding themselves. And you look at their lives as we know it, either from a description or perhaps from personal experience.

Take a man like Van Gogh for instance, artist, creative. He suffered; he suffered terribly in order to produce something and whatever he produced, it was really made under tremendous difficulty because he had an idea and he wanted to clarify in his own life by means of what he painted; to try to solve the problems that were in his life and how to become a man, how to become a good painter, how to express something of that inner life. And again, when we look at

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number of possibilities for oneself of choosing what you want to do, choosing sometimes; you say, "Why shouldn't I be angry if I want to be angry? Is it up to me to change it? And if it is possible to live that kind of possibility with less friction for myself and more desire for myself really to be left alone and not to be wakened up and not to have in myself a consciousness; why shouldn't I take life easy?

If one comes to a conclusion that you should not, that there is something that you must live for, then you have to define in your own life and for each individually, what it is that you really want.

And on that point I am quite certain you are not clear. It is still much too general. It is still too much of an aim of becoming harmonious, and hoping for the best, that ultimately you will start to realize that life is worth something and that it ought to have meaning. And in the mean time you will continue to carry on in exactly the same way with your ordinary life as it is and every once in a while you hope and then you think and then perhaps feel and perhaps at such a time you try to wake up.

And how long do you wake up? For how long do you actually make that effort? And then it goes again and there is your ordinary life unconsciously proceeding eating up your time and approaching your death. Because if, if it is with you, if it is with you during the day, if it is something that does not leave you, it has to show; it has to shine out of your eyes. It has to be so apparent that people will notice it but that you yourself will know that you are and that you are living on a different level of being and that your life represents the possibility of something that you dream about but that you now want to make reality.

You are not as yet, and I will say this time and time again, because I am quite certain that all of us fail. What do you read?

What do you study? In what direction are you interested in the rest of life? What kind of a judge are you about what takes place in ~~the~~ life? And what gives you sometimes an air of superiority which undoubtedly you are entitled to because to be awake is different from being asleep.

But you must not only pay lip service to this. You must be much more intense, really intense. You also have to be much more patient but it has to be on the tip of your tongue, "I am"; on the tip of my tongue - not somewhere in your head with all kind of cobwebs and dust over it. Really so that when the thought comes to you during the day, in the morning after you have slept and you did not feel so weak or perhaps you are afraid of the day ahead of you, what do you say? "I will make it a good day; I pray to make it a good day? Do you ask yourself. How do you start? And if you do start, do you have belief that it will have a result? And if that result does not come, are you disappointed? And then do you make a special effort because it has not come and perhaps it needs more energy, more wish, more desire, more opposition ~~to~~ regarding ordinary as you find it on that beautiful morning when you wake up.

And to make out of a week two days outstanding of value, not only one Sunday, but also another work day in which that work day you are going to show yourself, to people you live with, you work with, to show that part of the world with which you are in contact that you are different and that something gives you at that time during that day constantly as if you are being fed from a different kind of source and that become on such a day a channel.

I give you this task for the coming week, Two days of this week. You can choose the days but you have to learn to work - not

wishy washy, not every once in a while when it ~~xxxxxx~~ happens; not when you just happen to think about Tuesday evening. But that you leave this room with an obligation on your shoulders; that you take it and say, "Yes, I will, I will, I will honestly; I will work. I will make an attempt for myself; not for anyone else; not for God, not for the rest of the world, but for your own being so that that being starts to vibrate ~~mm~~ a little differently; so that things in you start to develop.

If your mind is not entirely developed, perhaps a very little part of it and if there are parts that ought to be exercised, do you have belief that you can make them, those parts of your brain work? That they actually can start to vibrate in a certain way. Can you make the condition in such a way that for yourself you feel that you are doing the right thing because energy is being sent out to that, to such places so that those parts of the brain start to be different from the rest of your brain.

Because gradually we are coming to the point where it is not only to see yourself function physically. You have got to learn to see yourself function totally as you are, all three centers; feeling center, whatever there is and your thought processes, whatever they are, so that they are being seen from a standpoint which standpoint at the present time is not built and not built well enough and for which you have to have infinite patience to build it. But the attempts must be built. The scaffolding must go up. Gradually that little house that is represented by the possibilities of your brain functioning in a different way, in a different rate of vibration has to find where is that material. How do I get it there. What can I use for transportation? What kind of (weather?) is needed for the building of Kestjan? What

kind of cement? How will it harden? How will it crystallize? What can I do to feed it? What is there in me that is really sufficiently knowledgably that can make the conditions for that so that when it starts to grow, I know it is growing? I know; I become aware of that what is now taking place and that then is of a different kindxem of level.

And from that standpoint I start to look as if in that brain there is a little part I call Mars. And it start to look it me, my personality functioning in its ordinary, usual way, without criticizing it, but seeing it and becoming aware of that kind of thought process that goes on; that feeling process tha constantly is there; that feeling -?- from one way or another or my physucal body being a little tired or this and that that I do not want to do. And I become aware of this state of affairs of myself as a human being, as I call myself, I live.

I am on Earth. I have fulfilled this function or that function. And what is it in me that now remains present to that? And then, if that what is observing, if that has a different level, if it is endowed with a different kind of quality, stepwise from my personality, call it beginning of individuality, call it one of the mainstays of what I will have to consist of, what may be called consciousness, n^o what may be called afterwards conscience, that part of my emotional center which starts to function from my heart.

Then with this and having it within one, because of the presence of that higher level of being, it starts to light up and effect the rest of myself. If the sun shines and there are clouds, the Earth is not in light. If the clouds disappear, the Earth is diff-ent. At the same time, the Earth continues to rotate - clouds or t, raining or not.

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These are conditions. Our ordinary life continues, continues constantly. And there is very little real sun because that what pretends to function as a sun, our brain, is not capable of even understanding ordinary laws. In the presence of that what could be a sun, for us a real helio, that what we even could at times ^{we} worship as having certain qualities which/do not possess, but then under that influence, that being there, personality changes.

There is no question about that. It is a law. It is when I am in the presence of that what is higher, even if that what is higher I have built and perhaps has been built with the help of that what I implore as a higher force to come and enter into me and to be open to that and to want to grow into that -?-. And then, because of that presence, I am personally a different kind of a person and my functions, my ordinary functions, my thought processes, my feeling processes and the ordinary forms of behaviour also start to change. This is a proof. This is the proof I am on the right road. This is the only proof that I could offer of saying that it is worthwhile.

If in my life as I know it on Earth I do not change and I keep on doing the same damn things all the time and do not put a stop to it as if there is a force from higher who~~x~~ tells me to, that I do not oppose certain things in me that are tendencies which I see; that I constantly remain that what I always have been and that there is very very little that I really could point to and say, "But I am a different person. Look. I behave in this way and that way and I didn't use to."

These are the accumulations of the data that I need in order to know that I have grown. And when I say one day or another day in a week when you have a task, this is the task. Look at yourself to see in what respect you are different. That is, you really realize that

you are a different person; that you do not argue when you always would argue that you find the right words when otherwise you may not pay attention to whatever you say; that there are no extra movements altho you may be nervous; that there are no unnecessary tensions, muscular, facial expression; not only the movements of yourself and of your hands and the different parts of your body but that what is in you as a feeling concerned with the things which do not concern you at all and that you can tell yourself, "But I am much more quiet and I am concerned only when I wish to be concerned."

That way we can look; and again I look with my mind at -? - and I see the processes of mental functions go on. When one sees that one is occupied with ones mind in all kind of thoughts which are quite useless and that I do not make any attempt at all at such a time to introduce something else which I know is more becoming to me as a thinking man, and that perhaps it may be necessary to stop everything, come to myself and say, "What am I doing - allowing the things to continue, to continue the same old way as always." And if in that direction I can find parallel to that the possibility of waking up.

And it is utterly nonsense to think that I can carry on business in the same old way and also become aware or conscious; I can not as yet. That later on I want to be in life and conscious, that is alright. But many times I am ~~taking~~, all the time taken by the ordinary affairs of life simply because I think I have maybe a false notion that I ought to and that I cannot extricate myself any how and that there are obligations on me. And of course there are many things that I have to do and continue with. At the same time I must make the time. I must take it off and say, "Wait a minute; I will hold on to that. I will not at the present. I do not go in

that direction." Then come to myself and say, "Let me try again." And I try. This moment I will hold on to it. Never mind if I lose it. It will come back; it will come back because it is uppermost in that part of my mind which is that at that moment superior.

I have to have towards this willingness to educate as it were that what is my personality and to bring it up to a higher level from where it is at the present time, under the influence of something that I put next to it which is of superior force. It is a different way of saying simply, it is not the development of Kest-janxxix, the development of Soul. It is as if in the presence of myself I bring something as if it is God and I want God now to look at me and I want to submit to that kind of a test. And I will want to say, "Now You tell me; I am willing to change." And under the influence of that what I constantly make for myself outside myself as a higher than I am, I change.

The rate of vibration, the different functioning of my mind or my feeling gradually goes over into that what is a different density and it is the functioning of that what I have at the present time, to make it function in a different way. That is, the change takes place step-wise. I know that it is necessary for the three subcenters in one brain to become united in order to fuse at that time and then to ~~growing~~ go up the steps in a vertical way. These are the constant little steps. They apply to my mind as such divided into three little parts, the same way as it applies to the three centers of myself becoming one as a unit.

And that process of fusion, that process that takes place is the life that is vertical is different or ninety percent compared to my ordinary life. I mount you might say at that moment, I go to the stars because that is the direction it takes. And it is

then as if at that point I stop time. I do not submit to the laws of time and the verticalness, that is, the front part of the step that I go up during that little process when I look at my mind, seeing it function, and I exclude from it the various things that are extraneous and do not belong so that what is left can become one.

That is why it is important to take out of the three centers as they function now all the material that is extraneous, all the material that really does not belong. This is the process when I try to relax, when I try to purge myself, when I try to come to myself, not that what is manifested and that what I in many ways love and hold on to, but to let it drain. And then, when it has drained, what is left can be one twice.

First the three centers becoming one and then, that is, each of them and then each of the centers, the three together becoming one, totally me. It is I. If I do ~~it~~ this on a day when I want to make that day a real day, it is a day in which I want to walk with God. It is a day in which my life, whatever there is of life energy for which I remain responsible and where I do not want anyone to help me because in the process of being, of having this attitude of wanting to grow, in that process something in me takes place and I do not want to be dependent on any one person outside of me, call him whatever you like; a person who administers the Lattaban, a person who in Scientology is called -?-, a person who in Christianity is Christ; a person who in the Roman Catholic Faith is a priest.

I wish at such a moment to be confronted with my God and then come what may. If He destroys me, I will be destroyed by Him. If He recognizes me, I will live in Him and then I will walk with Him. Such a day is a God-day. It is not only a Sunday. It is a day of work.

We make a Sunday in a week and that day is devoted to all the possibilities that we have at the present stage of our own development, to see what can be as well as I can make it today so that at the end of the day I really can say I have done my best and I will never forget that that day I made that attempt. Starting out maybe by purging, starting out by emptying myself, starting out by putting myself in as good a state as I know how and then, from there on, using that what is available for the purpose of further fusion under the influence of prayer.

The energy that can then flow, which then at that time can flow three fold into each of the centers separately and then, because of that same energy attracting each other and again becoming one. I am at such a time a filter from which the rays from the Absolute or in any event from that what above me comes and is split into three different parts. This is the attempt of being open to that possibility of division, of allowing that what has to go to one place, to let it go to that place, to direct it in the right direction. What is food for my emotions, to let it go there; what is good for my physical body, to let it enter. And then, when it is there, and again contemplating this condition in which I am now filled with a different kind of substance, that then I will allow that substance again to be re-united.

You understand that this is creation. You understand that this is life. You understand that this is conception. You understand that this is the manifestation of our life. You also understand that the fusion is (?death?). So that we, in our day, repeat our life and that we will allow our body to be used for that one day as a replica of what ought to be when we are grown up as a man and that by this constant effort we are reminded what is needed for

the growth into a conscious being. That we try how to become conscious by allowing such a day to be subject to the same kind of process that in one day we have the principle of that kind of understanding of what is meant by becoming harmonious. Because otherwise how would we try to define what it is become a conscious man?

This way in our day we have have a glimpse of what is meant by a conscious man for one moment when we are in that state, trying to unite that what is now spread all over the place, what is spread all over the body, what is not at all united.

Why do we have to do it? Why do you, I assume, want to? I come back to that question time and time again because you have to have a desire to wish to work and that desire to wish to work has to be based on a realization that you have gotten something already from it and that, you might say, I admire Gurdjieff for what he has given - not for what he has done in his own life, but what he has communicated to me as if he at the time knew that I some day would want it.

And I want it for the fact that my experience tells me that when it does happen in this way, I am not myself. I am something I can call myself but I have no way of describing this particular idea of self remembering because I do not know what the self is. But each day I add a little to that, to that kind of knowledge of that principle. And the experience that I can have during the day at certain moment when I put out, I set out in the morning with the intention to make that day a real day. There are undoubtedly moments in which I start to realize I am. And with this, I wish to continue to work. Then it becomes worthwhile. Then in my psyche, in my behaviour towards ordinary people around me, the people I have dealings with, something of that must come out. How you want

it to come out, that is your experience and your experiment. It may come out thru your eyes -?-. It may come out thru your hands when you shake hands with someone. It may come out with a posture ~~which~~ that you take on and that posture then represents as it were an atmosphere around it. It may come out in walking as if you are walking on air. It can come out thru your voice in some way or other as you wish. But it has to become known. It has to be lived. It has to be produced. You will not know unless you make these attempts. It is not a theoretical question. It is not a question of keeping it in your feeling. It is not a question of having all kind of hallucinations that you are doing it when you are not doing it. You must ne I would almost say -?- that you know you are right or not and the ~~minimum~~ admittance that you are not right or that it could be better.

How do I visualize such a day? Did you stand still? Did you come to yourself for a minute in the corner of the -?/? That you are in the presence of someone and say, "Wait a minute" and you do not talk and it is as if you listen. And perhaps in the presence of someone else you take a little time before you answer and you look. It maybe when you sit in the presence of others, you are thoughtful with an expression on your face. Maybe you make yourself do just a few extraordinary things regarding your own way of behaviour and then you are reminded. And at such a time God is there.

If I only knew it, if I knew it with such an absoluteness that whenever I call in the right way, that is, whenever I am one that my prayer is heard. And then I can rely on that and that is never (?the same?). It is even absurd to consider the possibility

of -?-- because omnipresence has not failure or not being. I am. That in itself does not allow for non amness. At the same time, that what I consider to be presence all the time has to be changed into a presence in no time, in a timelessness, in eternity. And only then, when I have been reduced or perhaps uagmented into an entity, I will understand that on the vertical line there are no further measurements as far as time duration is concerned.

When I live in the second dimesnion, I do not have to live in the first. I am free from that bondage. When I have freedom, I will see out of which I came as being tied down. When I, from the ~~st~~hpoint of my mind, look at my ordinary functioning and I see that I am tied down, that constantly I am in my personality the way I am, bound, Earth-bound you can say and that I see it now as if I have a good look from Mars on myself. I make this look -?-- that cna come thru one, flow thru one with force, so that that what has been destroyed will be destroyed and that what is right will stay.

It is not that I am critical. You see, I produce simply a light and then you might say, "come what may." That what cannot stay in the presence of that light will be destroyed. I will not destroy it. I will not know. I am not the light. Whenever I have any judgement about myself, I am the judge. But whenever there is any light that is superior and I acknowledge the superiority of that, then that superiority you might say judges. That is, in the presence of that that what is not ~~mix~~ right will disappear. But I am no longer a judge of that. I do not know what ought to disappear. By submitting to that what I want to be exposed to, by opening up to that what I think is God, what I believe in, what I hope for, what I myself cant to yield to, this deepest depth in me that at times can be exposed when I dare. As

I said a little while ago, with that what I am perfectly willing to lose, if it is necessary to lose it, I am very glad to get rid of it & provided that what destroys can take the place of me if I could be united with that.

All of this is in Gurdjieff. All of this is in the mystical side of/^{his}/work. And the understanding cosmologically of our place, of the place we have on Earth to fulfill, this is all in All And Everything if we know how to read it. And again I say we do not read enough. I must emphasize it. Time is short. You have to learn to work. It does not mean you know how. You have to learn. You have to be patient about learning. You have to have it in front of your eyes. You have to have it in your heart. You have to live with it. You have to get up with it in the morning. You have to pray for it at night. And it does not ~~make~~ make you over-religious and it does not make you queer. It ~~make~~ makes you a man because there is a motivation in that whatever you want to do, whatever you want to feel or whatever you want to think. It comes from the one place which is really you and then to be that and to make it appear so that other people will realize what is there.

I have said it many times; wouldn't it be marvelous if it actually could produce that kind of solidarity among us; if actually a group could function in such a way that it would represent a force so that, because of that as a level, as something that belongs together, it would start in itself to become alive. And then, because of that life, would have around it an atmosphere and that we would feel proud of belonging to that possibility of unity.

Of course the answer is work. The totality of all of us will not be better than whatever we are individually. And with our individuality will bring the strength, the strength of the net, the strength of the knots which/^{we}/are (Over)

and the relationships between the knots of the cord and the empty spaces which ~~as~~^{put} the totality of all of us/ together and still making a unit altho the space you might say has been placed in a bondage the same way as the spaces in a molecule are kept in bondage by the electrons which run around the nucleus; like the planets and the Earth are circling around the sun and it becomes our solar system.

This is a tremendous force which we do not know because we are not united. We do know from atoms if we split them up the tremendous amount of energy that can come out. In the same way, that what we could as a unit represent as a while in a group would be within us represent a force of potential energy; so that at any one time such a group, wanting to operate in the world, could produce you might say, by splitting themselves up, you might say as missionaries or perhaps what happened when Atlantis existed and Tikliamish and Goblandia was founded; that then they went out and that force was exactly the same as the kind of force that now comes from splitting an atom!

But we do not realize it because the difficulty is first to make the molecules; first to put us together with this ~~mix~~ kind of a willingness to bind the energy; the willingness that we have to give in order to be bound as a group, having in mind the possibility of functioning on a different kind of level. As atoms we are very little. As electrons we are very little. But as a molecule we could be a force.

Again and Again, how can we, how can we work for that? How can we work individually as individuals for that purpose to become something that we represent as a group and then could count on, could rely on each other- not as friends but as workers - to be -

and nothing in the world could be too difficult if we wish to undertake it. This kind of aim; how can we function as a group? This is an aim that you will have to have in your mind when you can single out a day in the next week. What is the aim that we, all of us could accomplish among ourselves? And you go over the list and you try to visualize the persons you know, so and so and so and so and so and so. What is my relation to them? What is their function? How do I appear to them? What is it that I could do for them? What could they do for me? And to give it thought, feeling and not to be selfish and not to look for idle vanity and recognition and to think that someone owes respect to you.

We are parts. It is only the totality of the parts that will make the whole. We are not as yet sufficiently distinguished from each other that we can say we have our own little function to fulfill. Gradually yes; gradually, after the body starts to grow, functions will be defined and determined. But not as yet. It is just a matter of getting together, of learning almost I would say how to tolerate each other and how then to understand that what is right, what is useful; and in the presence of that, to allow that what is not useful to disappear - not to hold on to it.

Sometimes when I sit and think of all of us, I pray for that; that you can understand this; that you really at such a time will not know at the proper time that you must/be in your own way but that you are willing to give up what you have to give up and at the same time keep on walking with your head straight and to see whatever is possible to see for us. I have said it many times: There is a force possible.

If we do not do it, if we do not do it, what will happen? It will be diluted. After a very short time it will disappear. You

(Ed note: The remainder of the tape was not clear and, aside from missing words indicated by -?- there may be many inaccuracies.)

must realize that. To some extent, if you want to look at it that way -?- of something that is a treasure. At least I would almost say if it is not the truth, at least it will give us a motivation for work. And that gradually in working, either that statement that I made that it is a treasure will be affirmed or once and for all we will be thru with it and we will know that whatever we have talked about is all nonsense and hallucinations.

Put it on that basis. If you are willing to find out what really is of value then we must be willing to let it be destroyed if it has no value. But for -?- do not let's have any pretense. Do not let's be hypocritical. Let's be simple but exact and very small - but at least positive regarding the wish to grow. And if we can have the belief that we will grow and that we are on the right track, that we are willing to sacrifice what sometimes may be required and that, in that sacrifice, we will be understood by ~~mk~~ others who work with us if we possibly can. That out of that totality of a harmony of some kind of chord fundamentally struck which will vibrate thru the world.

It may be strange that I say this because what are we? And when I use the word world for that, that it could sound like sometimes some of the belles, you remember, you remember the record of the temple in Japan, how such bells in a temple -??- the gong vibrate. How sometimes, if you know some of the carillons in Europe; how on a beautiful evening when they are struck and little melodies are played on it, how they go over the whole city and for that little period. I remember it was called "Play in Summer" and every evening between seven and eight from the tower, the gongs in Utrecht, the organist of the church would

play on the bells from the top of the tower and it would create in a summer evening that kind of a beautiful atmosphere as if it were sent out from that in order to bless every one who at that time could hear it as a little community, as a city which then was different because such music had been communicated.

It is that kind of world I mean. It is the world of our surrounding, pur -?-; out -?-; those people we have dealings with; those people who are close to us; those who are really concerned and that we could, we really could if we wanted, make an attempt to be. And, in that way -?-; in that way really live; in that way make something of a permanent value that even could exist ~~in~~ for our children; that could be maintained not in the form of painting like Van Gogh, or in the form of music like Bach, but in the form of an entity of living, of psychological unity and atmosphere as if it would hang over anyone/would come in contact with it, would then, at that time, know that something was there. And in their breathing woyld be reminded to take in this atmosphere, not by breathing but by being aware. Exactly the same as ~~xxixxixm~~ solid food requires air for digestion, that anyone coming into the atmosphere and breathing it would be reminded to work on himself.

Again I say, how will we do it? How can we if we wish? By trying honestly to work on oneself; by trying to remember; by trying, by hoping that God could hear us -??-, by submitting, by yielding, by uniting with what is the holy of the holiest within and outside and ntc to give up life but to affirm life within one and to say constantly yes to that life which we manifest with the responsibility of maintaining it as weill as we can. I say in all simplicity, in daily life, in whatever you say, whatever you do, whatever you think, whatever you feel, to be and to be in the presence of others that what you can be; also perhaps what you ought

to be and hope that you will be -?-

When you come home, you pray. If you understand what I talk about, if you really understand it, you will pray tonight. And I hope it will -?- Good night everybody.